mewu

III. 1. The arrow is fitted into the bow, the needles are in the case, we can sew silk well with them. 533

2. It is much better if I can meet my Chinese friend on the slope of the mountain, near the huts (this means: it is more convenient for the Tibetan girl to have a rendezvous with a Chinese than to work in her tent camp).

IV. 1. I shall now climb up the mountain; tell me whether there is a Fu-yeh (Living Buddha) there, and whether he will bless me (touch me with his hand).

2. I shall now climb down into the valley; is there peace there now so that I can do my trading?

3. I shall visit my friends in the village, will the villagers then think ill of me? Is my friend at home?

/41/ Religion

In the religious field conditions among the Tibetans are similar 771 to those of the Chinese, that is to say, a more highly developed religious system was superimposed on an ancient primitive folk religion which nevertheless remained alive in the heart of the people. Just as the vulgar form of Taoism developed essentially from Chinese popular religion, so the Bon religion developed from Tibetan folk religion. Superimposed upon this in China is Confucianism and the specifically Chinese form of Buddhism, while in Tibet Lamaism represents the specifically Tibetan form of Buddhism. (1) However, 771 184

1. Compare in this connection Rockhill, page 730: "Primitive Lamaism may be defined as a priestly mixture of Shivaic mysticism, magic and Indo-Tibetan demonolatry overlaid by the thinnest veneer of Mahayana Buddhism." (Compare Wadell 7), page 17) - and Schröder 8), page 258: "The 'faith' of the Tujen combines into a common stratum which as Lamaistic folk religion covers the entire field of the Yellow church... Shamanism - Bon religion - cult of Heaven.... popular Lamaism."

the role of Buddhism in China cannot compare in importance with

Mewu

771 that of Lamaism in the religious life of the Tibetans. The chief
184 reason why Lamaism has not supplanted Tibetan folk religion entirely is probably the fact that Lamaism is a very exclusive priestly religion, in the ritual of which the layman participates only very little, whereas folk religion, just as in China, corresponds most closely to the needs of the laymen, and is therefore the most indispensable to them. In Tibet, just as in China, a sort of border area has gradually arisen between Buddhist religion in its strictest sense and folk religion. In both countries Buddhism has taken over and more or less assimilated cults, rites and ideas from folk religion, and thus satisfied the religious needs of the people. The only difference has been that, in spite of its exclusiveness, Tibetan Lamaism is much more intimately interwoven with the religious, social and economic life of the entire people /42/ than is the case with Chinese Buddhism. The majority of the Chinese people are connected only very superficially with actual Buddhism, - most of them have very little or no contact with it at all. On the other hand, the religious life of present-day Tibetans is unthinkable without Lamaism.

771 We cannot, of course, attempt to give even a cursory descrip-
114 tion of Lamaistic religion in the following pages. Nor was it possible for me, during my brief stay with the Mewu-Fantzu, to gain a thorough knowledge of their folk religion. I must limit myself to a presentation of what my Chinese informer and interpreter, who was apparently interested, told me in answer to my questions about religion, what I learned from the Mewu-Fantzu themselves in conversations held through the interpreter, and my own observations and impressions. I shall try, however, to give the main characteristics of the religious life of the Tibetan layman - in this case the tent-dwelling, cattle-raising Mewu-Fantzu nomad.

186 Conversations with Tibetans which deal with their personal
771 conditions and especially with religious questions, are, of course,
124 difficult. The Tibetans are very suspicious of a stranger, being unaccustomed to the sight of foreigners, completely caught up in magic, and being unable to understand the interest of a stranger in their religious ideas and customs, which they themselves in most cases do not think about but simply accept. They are only too ready to fear that the stranger might cause harm with the knowledge he is seeking to gain. I was always obliged to wait for suitable occasions to bring the conversation around to religious problems as casually as possible. Often I had to change the subject,

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
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S ch'uan, who had been settled there for more than 60 years. They, like the
114 Mo-so who dwell in this gorge, do not live, as he says, in "caves à demi en-
484 foncées dans le sol," but in houses built of stone. His map on plate 6 gives the trail as below the villages, while actually it passes above them and not along the river but at times 4,000 feet above it. The great Ta-shen-kou gorge, which the trail ascends and its eastern wall which it climbs in many zigzags, is not marked. According to him the trail leads only a short distance above the river. This is an impossibility. No one could walk along the Hu-t'iao-chiang or cross the Ta-shen-kou gorge without ascending it.

From Ta-ku, as well as from across the river, one can look up the tremendous gorge, and from the village of No-yü near the entrance one can look down it and obtain an idea of its grandeur, though not to the extent as if one actually travels through it. The quickest way to reach Bbĕr-ddĕr is by crossing the Yangtze at Ta-ku. Bacot gives us pictures of the inflated goatskin rafts by which he crossed, but not a single picture of the great gorge itself or of the renowned Hu-t'iao-chiang, nor of the villages in the gorge, as previously remarked.

As the northern part of the Chung-tien district is inhabited mainly by Tibetans no detailed description is here given, but the southern territory inhabited purely by Na-khi is dealt with in the following pages.

1. THE NA-KHI DISTRICTS OF HA-BA AND BBĔR-DDĔR (THE CHINESE HA-PA 哈巴 AND PEI-TI 北地)

S
131 The districts of Ha-ba and Bbĕr-ddĕr are situated in the south-eastern part of the Chung-tien triangle and rest on the Yangtze loop in the east; on the Ha-ba ndshĕr nv-lv peak of the Yü-lung Shan in the south; the Ta-ra mountain in the west and Pei-ti Shan (A-nà Ngyu Range) to the north. The mas-
S ST sive limestone range of Gkü-dü also lies within the triangle.

[184] The most primitive type of Na-khi, undisturbed since they first settled
771 many centuries ago, dwell in this region. Here they follow their old religious customs, which is a mixture of Shamanism and the pre-Buddhistic Bön religion
S of Tibet. There are neither lamas nor lama temples as in the Li-chiang dis-
ST trict, nor are there any Chinese temples, for no Chinese live here.

[764] An interesting feature is the total absence of graves in Bbĕr-ddĕr, for here
[755] the Na-khi still follow their ancient custom of cremating their dead. They take no medicines of any kind, but rely solely on their sorcerers to exorcize the demons of disease. They also practise in all its purity the ancient ceremony of *Muan-bpö* (Propitiation of Heaven). The district contains one of the
S finest *muan-bpö d'a*, or sites for the *Muan-bpö* ceremony, situated in a beauti-
ST ful grove of old oaks.
177 Their territory is most difficult of access and this has kept them isolated and
[509] unspoiled. They have not come in contact with the Chinese, but, unfortunately, they are exposed in the north to Tibetan bandit invasion, and several times their villages have been reduced to ashes and their cattle driven off.
S Being unarmed, they themselves fled into the hills to save their lives.
631 They are under the Chinese magistrate of Chung-tien, a town in a purely Tibetan district, but that official, when there happens to be one, usually flies

23: Benedict
184, 192, 582, 591, 602, 611, 613, 614, 616, 618, 621

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/For lists of kinship terms, and for excellent and detailed information concerning correlations between kinship terminology, patterns of behavior, and social institutions, see category 601./